

The Lion

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THE LORD'S PASSOVER

IV. Christmas and Beyond

Subdeacon James I. Tochiara

HA V I N G opened the royal gates to the Messianic Kingdom, Christ now offers a most joyful feast for our celebration. I speak of the feast of our Lord's nativity, or Christmas, but I would like to focus on how it fits into the overall transformation of Time and the Calendar. Again, let us recall the basic structure of the ancient Hebrew sacred



Calendar. That Calendar has two great holy days, more or less coinciding with the vernal and autumnal equinoxes, known as the Passover and the Day of Atonement, respectively. For the sake of the Kingdom, Christ has unified these into the Messianic Passover. The Messianic holy day of Pentecost follows Passover as always, although it has also taken on new meaning.

This leaves two important holy days from the Calendar, both occurring around the time of the autumnal equinox, known to the ancient Hebrews as New Year's Day and the Feast of Tabernacles. On New Year's Day, the economic and administrative year began under the ruling king, but as he ruled only by the election of God, the religious significance of the

day came from a celebration of God as King. Just as an inventory of worldly affairs was taken, so was there an inventory of spiritual matters. All people were passed before the throne of God as the angels gave their accounts of each soul, and names were inscribed accordingly into the Book of Life, the Book of Death, and a Book for those who fell somewhere in between. Those who fell somewhere in between were given the next ten days to repent and receive the benefit of the Day of Atonement.

With this fresh start from the Day of Atonement, the Feast of Tabernacles followed only a few days later. This feast greatly resembles our holiday of Thanksgiving, being the last celebration of harvest for the year. It was a time to relive the rustic past and be thankful for the bounty of the earth (God willing), spending time among

family in feasting and drinking. This feast also recalled the wanderings in the desert after the Exodus, when God had come to dwell among his people, speaking to Moses inside the Tabernacle. The Feast of Tabernacles was the high point of joy for the autumn season, and it put a seal upon a period of time that celebrated God as the merciful and beneficent

Almighty Lord. What greater joy is there than that of God dwelling among his people?

As one might expect, this season undergoes a radical transformation, as Time itself is redeemed and brought into the Resurrection. The Day of Atonement has already been unified with the Passover, so the effect of Christ's sacrifice must be far reaching. When Jesus gave up the ghost and cried out with a loud voice, surely this must have been like the voice of thunder upon the waters. *And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent* (Matt. 27:51). We must look to how the Calendar has been rent and yet remade by this sacrifice. The celebration of God the merciful King

does not vanish, just as our bodies do not vanish in the resurrection, and yet they cannot remain unchanged in that pure Kingdom.

How beautiful is the day of the Messiah Jesus' birth! Near the time of the winter solstice, when that Messianic and Davidic emblem, the sun, begins to grow in power, the God-man Jesus begins his visible maturity as his mother gives birth to him. The Feast of Tabernacles is immediately superseded. No harvest of grain, nor harvest of grape can be more joyous than this harvest from the pure womb of the blessed virgin: the Bread come down from Heaven and the most precious Spiritual Drink, or in other words, the Body and Blood of Christ.

Thus we begin our ecclesiastical new year, the New Year of the Messianic Kingdom, with the spiritual inventory of Advent. We find God's forgiveness in our forgiveness of others, as Jesus taught us in the Lord's Prayer, and especially by the giving of alms. The giving of presents and Christmas bonuses is actually the giving of honor and glory to the merciful King Jesus. Even in our supposedly post-Christian culture, it is simply impossible to stamp out the outpouring of generosity towards those who are less fortunate or struggling through difficult times during this time of year. We must not forsake the rule of our merciful king.

Our Lord's resurrection kingdom brings us into a new relationship with Time. As we reckon Christmas by the solar calendar, we thereby enter into a more perfect celebration of feasts and holy days. We keep the old way of reckoning Passover appropriately enough, as the Messianic Passover is the gateway from the old Israel to the new Messianic Israel of Jesus. However, the birth of Christ marks the beginning of his reign, the beginning of the year of our Lord, *Anno Domini*. The ancient Hebrews under Moses reckoned their holy days by the shadows and phases of the moon, serving according to the *shadow of heavenly things* (Heb. 8:5). *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect* (Heb. 10:1).

Of course, we have received entry into the resurrection kingdom, where we may walk perfectly in the spirit, and not according to the law. *Let no man therefore judge you in meat, or in drink, or in respect of an*

holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ (Col. 2:16-17). As the Body of our Kingdom is Christ himself, we show this to the world of men, even to the universe of stars and heavenly bodies, by following what we know to be the more accurate Calendar of the sun. When we enter the kingdom of God, we enter under the rule of the resurrected Jesus who reigns in heaven. In this kingdom on earth, we no longer follow the shadows of the moon, but the glorious light of the royal symbol of David and the Messiah, the sun.

This is the very meaning of the creation of the sun at the beginning of time. *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And God made two great lights; the greater light to rule the day, and the lesser light to rule the night.* (Gen. 1:14,16) Why make two great lights, with one light greater than the other? Even at the creation of Adam, God had intended to reveal something greater to him when the appropriate time would present itself. When Adam sinned, it forced humanity to take the long way around, so to speak, but at last, by the victory of the Cross, we come into the glorious light of God. We leave behind the reflected glory of Adam and Moses, and we receive the light of Christ, the only Son of the Living God.

The world has been changed irrevocably by the sacrifice of Christ. The earth no longer cries out when blood spills upon it. Our sins no longer bring cataclysms upon our heads. The offering of the spotless flesh of Jesus upon the Cross has satisfied all sacrifices, blotting out all the requirements of the Law. Then, why are there earthquakes and famines? Because the earth groans out, as all the universe does, suffering as we suffer until the time of fulfillment. Why should we be scandalized that the shifting of the earth and the fury of the skies are greater than we ourselves? Even a small bear has the power to slay us at will. We are the glory of God's creation, not its bully.

Nonetheless, we live in a world greatly transformed by our Savior. *And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I*

come quickly; and my reward is with me, to give every man according as his work shall be. (Rev. 22:10-12) As we see in these words, the filthy may remain filthy. They are not responsible for hurricanes or plagues. Neither are we necessarily proved righteous by good fortune. If you are holy, then remain holy, whether you have good fortune or bad.

Verily, the time is already at hand. We are already in the Kingdom. *Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them* (Rev. 14:13). Our lives now have one great moment of meaning, the moment when we die. We have not cursed our nation or our people, and we have not blessed them, unless they desired to be blessed in the Spirit. By the same token, they have not cursed us, whatever their sins, and they have not blessed us, apart from the ministry of the Christ. As Christ says to John, *I come quickly; and my reward is with me, to give every man according as his work shall be.*

Christ, the man of war, the great warrior, our dear Savior, has taken hold of the very foundations of the earth, he has shaken the pillars of the earth for our redemption. He has thundered out to the heavens, the Word of God made flesh. He has taken the sword of the Spirit and severed the great encircling serpent of Time. No more do we circle the tracks of time in an unending repetition of our human failures. Grab hold of Christ, who has raised this serpent up. Time now points to the Great Judgment of the Millennial Kingdom, when we shall receive a new heaven and a new earth, and we shall enter the gates and dwell in that Jerusalem which is above.

I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. (Rev. 22:13-17)

ANGLICAN CHANT MATINS

SUNDAYS FROM DEC. 02 TO DEC. 30

OFFERED AT 9:45 O'CLOCK

2 December 2007 – The First Sunday in Advent

- Antiphon for Advent
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 50. *Deus deorum.*
- OT Lesson, Isa. 28:14-22
- *Benedictus es* Hymnal 1940 #623 (T. Turton)

9 December 2007 – The Second Sunday in Advent

- All as on December 02, except:
- Psalm 119:1-16 *Beati immaculati.*
- OT Lesson, Isa. 55

16 December 2007 – The Third Sunday in Advent (*Gaudete*)

- All as on December 02, except:
- Psalm 85. *Benedixisti, Domine.*
- OT Lesson, Isa. 35

23 December 2007 – The Fourth Sunday in Advent

- All as on December 02, except:
- Psalm 80. *Qui regis Israel.*
- OT Lesson, Isa. 40:1-11

30 December 2007 – First Sunday after Christmas

- Antiphon as on Christmas Day
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 145. *Exaltabo te, Deus.*
- OT Lesson, Isa. 9:2-7
- *Benedictus es* Hymnal 1940 #623 (T. Turton)

ST. NICHOLAS — 2007

by Frank Zaverla

SAUSAGE, ham, a frosted Christmas cookie, a shot of slivoka or maybe a little bourbon, and a large slice of potica, that beautiful bread which has followed people of Slovenian descent from Ljubljana to Cleveland, Leadville, and around the world, completed by coffee with cream taken from the top of the glass milk bottle. That would be the feast waiting for Santa Claus at my house when I was little. As I fell asleep, my mother would be reading "The Night before Christmas" by Clement Clark Moore, written in 1822.

By the time I was becoming suspicious of Santa Claus, I had no idea about St. Nicholas despite that "The Night before Christmas" mentioned St. Nicholas or St. Nick by name four times. I doubt if any child did, and I wonder how many do today, perhaps even in our own parish. So the chronicle about St. Nicholas, whose feast day is December 6, is worth repeating.

Born of wealthy parents, St. Nicholas was the bishop of Myra in Asia Minor early in the 4th century. He is the patron saint of children and others. Following Christ's advice to "give all you have to the poor and follow me," St. Nicholas is famous for secretly helping the poor and needy, beginning with the story how the three daughters of a man who had become poor could not find husbands because they had no dowries. One by one, Nicholas tossed bags of gold into the man's house, and one by one the daughters were married. The news of the father's gratitude spread, and when Nicholas was in Myra, he was elected bishop. Nicholas and many others were tortured by pagans, but the persecutions ceased when Constantine took control of the Roman empire.

Tradition places St. Nicholas among the bishops at the Council of Nicea in A.D. 325 where he had the boldness to slap the great heretic Arius, which resulted

in trouble for Nicholas, but he was, by the grace of God, restored to his position. The Council of Nicea condemned the beliefs of Arius and adopted the Nicene Creed proclaiming that the Son was "of one substance with the Father, contrary to the claims of Arius."

Widely celebrated in Europe, St. Nicholas' feast day has been and still is kept alive by the stories of his goodness and generosity. In parts of Europe boys dressed as bishops begged for alms for the poor, and, mainly in late medieval England, parishes held "boy bishop" celebrations. As part of this celebration youths performed the functions of priests and bishops and exercised rule over their elders. And throughout

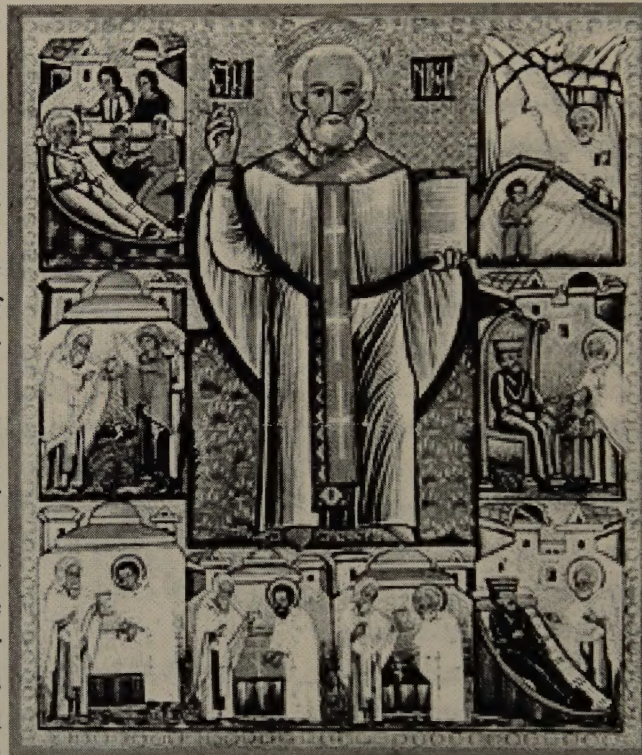
much of Europe, gifts were bestowed on children in the name of St. Nicholas. Even yet today, many of these gifts are given on December 6 rather than on December 25, leaving December 25 for the important celebration of Christ-Mass. However, some countries now have gift giving on December 24/25 brought by "Kristkindl" or the Christ Child.

And where does "Santa Claus" come in? Many historians claim that the figure of Santa Claus is really a non-Christian one and is based on the Germanic god Thor who rode on a chariot drawn by goats named

Cracker and Gnasher, which could easily be replaced with Dasher, Dancer, and Prancer. Others say that Santa Claus is a name that descended from the German *Sankt Niklaus* and the Dutch *Sinterklaas* or *Sint Klaes*. A very interesting.

But it matters not whether the words "Santa Claus" are a modern term for St. Nicholas or an amalgamation of a pagan god and a genuine Christian saint. Here is what does matter: our own children and the children of the world.

Our children need to be appreciated, loved, and supported in all their undertakings, free from any kind of abuse, psychological or physical. They deserve attentive parents (both parents) who spend ample time with them whether it is biking, fishing, playing games, helping with





The Remembrance Sunday, 11 November, is always very ceremonial and heart felt in this Parish of so many War Dead which is why we keep the British customs in thanksgiving for those youths who 'will never grow old as we.' Foreigners no doubt diminish these patriotic customs. Six youths from St. Mark's died 'with their faces to the foe' in the brief months of US action in 'The Great War' (1917-1918). May they rest in peace.



Nancy and John Branson observed their 64th wedding anniversary in October at St. Mark's, the same Sunday we were blessed with the visit of Father (V Rev) Donald David Lloyd, D.D. Fr. Deacon Mark Douglas and Matushka Jean Saunders have returned to St. Mark's by appointment of Metropolitan Philip in the Diocese of Wichita. Thanks to Dn. Mark for serving the 8:00 Mass on Sundays and for preaching on Advent Sunday.

Below, the Ryan family prepare for yet another catechism class and reception into Holy Orthodoxy by Chrismation on the First Sunday in Advent. Thanks be to God. Joel and Tracy with sons Russell Clement, Nathan George, Samuel, Luke Martin, and Austin before they make their 'confessions' preparatory to their reception into the communion of the Holy Orthodox Catholic Church.



Plan to shop at the St. Mark's Bookstore for Christmas giving. Many books and icons are available from the usual Orthodox sources and in addition we offer the latest books and icons from Lancelot Andrewes Press. These include images of St. Augustine of Africa, declared a Doctor of the Universal Church with St. Ambrose of Milano, St. Jerome and St. Gregory the Great. St. George is a perennial favorite as is St. John the Forerunner (Baptist) with St. James and St. Deborah and the Virgin Mother of God, Mary most holy. You will find many other Saints, including St. Edward, King and Martyr and St. Alban, protomartyr of England and Ss. Stephen and Laurence, Deacons and Martyrs. More such icons will be available in the new year including St Cecilia and St Benedict and St Agnes. Thanks be to God in his many blessings in the holy icons prepared for the faithful. Another gift idea came up at a reception for the newly Chrismated this week: why not buy a tomb at San Lorenzo... it is most practical, you can use it (until the Second Coming of Christ) and it represents a certain piety on the part of the giver and the recipient. See *The Chalice* newsletter for this and other Holiday giving ideas.

schoolwork, or just hanging out. Leaving children to their own devices such as unsupervised computers, I-pods, or cable television is a poor substitute. Some of this might be difficult for parents when both are employed, but that has to be set aside. When the decision was made to have children, parents made the ultimate commitment. As St. John Chrysostom wrote, "... everything should be secondary compared to our concern with children . . ."

For our children, and the children of the world, we need to ask St. Nicholas to intercede on their behalf so they may live in peace, safety, and with basic resources.

Consider that Starbucks easily sold out its titanic supply of *A Long Way Gone: Memoirs of a Boy Soldier*. This book is the story of Ishmael Beah who was on his own at age 12, fighting in an army in Sierra Leone at age 13. Burma (also known as Myanmar) is "buying and selling" child soldiers as young as 10 according to Human Rights Watch. One boy says he was forcibly recruited at 11, even though he was only 70 pounds at four feet, three inches. There may be as many as 300,000 boy soldiers in the world killing with AK-47s and with every other available method. Appalling.

But the plight of children is not limited to war. Children are used routinely in some parts of the world for prostitution and for work in factories reminiscent of the cruelest workplaces of the 1800's. It is estimated that one billion children suffer from inadequate shelter and food, have no safe water or sanitation, lack basic healthcare, are uneducated, and are ignorant of information that comes from radio or other media. Millions have left their homes because of war, and millions have no families. And while the undeveloped world is the worst place for children, first world countries are not immune from child cruelty.

Abuse by parents and others exists in the United States just as it does everywhere else. In Colorado alone about 6,000 children live in foster care at all times, with another 13,000 or so entering and leaving it each year. Of these children, few do well either during or after the experience. There are 500,000 children in foster care in the United States, with a median age of about 10 years,

and their outcomes are nothing about which to brag. All of this thanks to parents who are incapable or unwilling to properly raise their offspring. Indeed, children are murdered in our own state, sometimes by parents, sometimes by live-in lovers, sometimes by psychopaths on the streets.

On top of all of this, we need to leave to our children and their children an earth that is as good as or better than the one we inherited. This alone will not be an easy task with soaring populations and diminishing resources, including water in many parts of the world. His All Holiness the Ecumenical Patriarch Bartholomew has raised this issue repeatedly in speeches and on the Patriarchal website www.ec-patr.org.

So on the feast of St. Nicholas 2007, we should do two things: (1) as did the earliest Christians, exercise *philanthropia* for those in need and (2) fervently pray for our own children and the children of the world. A fitting prayer might be:

St. Nicholas, remembered for deeds of kindness, we beg thee to intercede to God our Father on our behalf that we may never cease to work for the happiness, welfare, and security of our own children and that of children everywhere, for the relief of the poor, protection of the earth for future generations, and to offer our help to those with doubt or grief. Through Christ our Lord. Amen.

And a last reminder: take good care of the children in our own homes.

Sources: UNICEF Report "Children under Threat" □ CBC News "Burma 'buying and selling' child soldiers," October 31, 2007 □ *Dictionary of Saints* by John J. Delaney □ The St. Nicholas Center (www.stnicholascenter.org) □ *The Catholic Encyclopedia*.



WHAT EVERY PARENT SHOULD KNOW ABOUT "THE GOLDEN COMPASS"

Interview With Pete Vere and Sandra Miesel

INDIANAPOLIS, Indiana, NOV. 14, 2007 (Zenit.org).

THE film "The Golden Compass" isn't simply about using fairy-tale magic to tell a good story, it corrupts the imagery of Lewis and Tolkien to undermine children's faith in God and the Church, says Catholic author Pete Vere.

In this interview with ZENIT, Vere and Sandra Miesel discuss the movie adaptation of the fantasy novels written by Philip Pullman. The film, starring Nicole Kidman and Daniel Craig, will be released in the United States in early December.

Vere and Miesel are co-authors of the booklet *Pied Piper of Atheism: Philip Pullman and Children's Fantasy*, to be published by Ignatius Press next month on the topic of "The Golden Compass."

Q: The first movie of "The Golden Compass" trilogy is being released at Christmas. For those unfamiliar with the series, what kind of books are these and to whom do they appeal?

Vere: To begin, the books are marketed for 9-12 year olds as children's fantasy literature in the tradition of J.R.R. Tolkien, C.S. Lewis, and J.K. Rowling. "If you're a fan of 'Lord of the Rings,' 'Narnia' or 'Harry Potter,'" the critics tell us, "you'll love Pullman."

Personally, I just can't see a child picking up these books and reading them. I see them more as books that adults give kids to read.

Having said that, "The Golden Compass" (1995) is the first book in Pullman's trilogy. The second book is titled "The Subtle Knife" (1997) and it is followed by "The Amber Spyglass" (2000).

Collectively, the trilogy is known as "His Dark Materials," a phrase taken from John Milton's "Paradise Lost." This is appropriately titled in my opinion, since each book gets progressively darker -- both in the intensity with which Pullman attacks the Catholic Church and the Judeo-Christian concept of God, as well as the stridency with which he promotes atheism.

For example, one of the main supporting characters, Dr. Mary Malone, is a former Catholic nun who abandoned her vocation to pursue sex and science. The reader does not meet her until the second book, by which time the young reader is already engrossed in the story. By the third book, Dr. Malone is engaging in occult practices to lead the two main characters, a 12-year-old boy and girl, to sleep in the same bed and engage in -- at the very least -- heavy kissing. This is the act through which they renew the multiple universes created by Pullman.

Another example is Pullman's portrayal of the Judeo-Christian God. Pullman refers to him as "The Authority," although a number of passages make clear that this is the God of the Bible. The Authority is a liar and a mere angel, and as we discover in the third book, senile as well. He was locked in some sort of jewel and held prisoner by the patriarch Enoch, who is now called Metatron and who rules in the Authority's name. When the children find the jewel and accidentally release the Authority, he falls apart and

dies.

Additionally, Pullman uses the imagery of C.S. Lewis' "Narnia" chronicles. "His Dark Materials" opens with the young heroine stuck in a wardrobe belonging to an old academic, conversing with a talking animal, when she discovers multiple worlds. So the young reader is lulled early on with the familiar feel of Lewis.

Nevertheless, Pullman's work isn't simply about using fairy-tale magic to tell a good story. He openly proselytizes for atheism, corrupting the imagery of Lewis and Tolkien to undermine children's faith in God and the Church.

Q: Many Catholics, including William Donohue of the Catholic League, are speaking out against the movie. What should parents know before they let their children watch this film?

Vere: I don't recommend any parent allow their children to view the film. While the movie has reportedly been sanitized of its more anti-Christian and anti-religious elements, it will do nothing but pique children's curiosity about the books. I'm a parent myself. My children would think it hypocritical if I told them it was OK to see the movie, but not to read the books. And they would be right.

It's not OK for children -- impressionable as they are -- to read stories in which the plot revolves around the supreme blasphemy, namely, that God is a liar and a mortal. It is not appropriate for children to read books in which the heroine is the product of adultery and murder; priests act as professional hit men, torturers and authorize occult experimentation on young children; an ex-nun engages in occult practices and promiscuous behavior, and speaks of it openly with a 12-year-old couple; and the angels who rebel against God are good, while those who fight on God's side are evil. This is wrong. And while it's been softened in the movie -- or at least that's what Hollywood is telling us -- it's still there in the books.

Miesel: Furthermore, there's a great deal of cruelty and gore in the books, not just battles but deliberate murder, sadism, mutilation, suicide, euthanasia and even cannibalism. There are also passages of disturbing sensuality and homosexual angels who are "platonic lovers."

I agree with Pete. Avoid both the movie and the books. It would be best if people didn't picket or make a public fuss because that's just free publicity. If the movie fails at the box office, the second and third books won't be filmed.

Q: The author, Philip Pullman, is an outspoken atheist. Does this come across in the books and the movie as a secularist position or more in the form of anti-Catholicism?

Vere: It's not an "either/or" situation. What begins as a rebellion against the Church turns into a rebellion against God. This then leads to the discovery that God -- and Christianity -- are a fraud.

The 12-year-old protagonists -- Lyra and Bill -- discover there is no immortal soul, no heaven or hell. All that awaits us in the afterlife is some gloomy Hades-type afterlife where the soul goes to wait until it completely dissolves. Thus Pullman uses anti-Catholicism as the gateway to promoting atheism. §

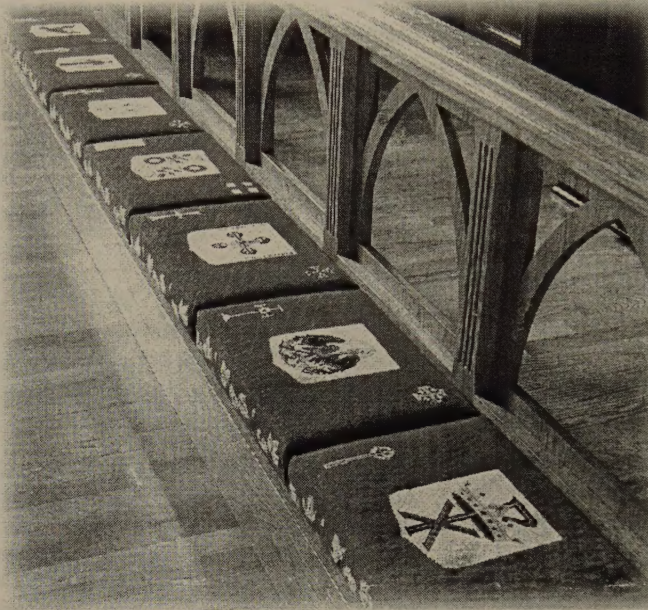
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
DECEMBER MMVII Saint Mark's Orthodox Christian Church 1405 South Vine Street, Denver, CO 80210 Please note that Choir rehearsals and other Guild meetings are announced in the Sunday bulletins as appropriate.					ST ANDREW THE APOSTLE Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM MASS 6 PM	1 Of Our Lady Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5 PM
2 ADVENT I Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	3 Advent FERIA S. Eleutherios of Rome, 15 December, is the Patron Saint of the Diocese of Wichita. He was a brilliant scholar from his youth and was martyred in the 2nd c. by order of the pagan emperor Hadrian.	4 S. Peter Chrysologus, B.C.D.	5 Advent FERIA Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	6 S. Nicholas, B.C. Matins – 7 AM Mass – 7:30 AM 12 NOON -- D.U. CHAPLINS' MEETING Evensong – 4 PM Catechism – 7 PM	7 S. Ambrose, B.C.D. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM SATURDAY CONFESSIONS 3-5 PM	8 CONCEPTION OF THE B.V.M. Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5 PM
9 ADVENT II Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM & ST NICHOLAS' PAGENT Evensong – 4 PM	10 Within the Octave S. Melchiades of Rome, B. M.	11 Within the Octave S. Damasus of Rome, B.C.	12 Within the Octave Comm. Advent feria Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	13 Within the Octave S. Lucy of Syracuse, V. Martyr Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM Catechism – 7 PM	Within the Octave Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM SANTA LUCIA, 13th Dec, intercessor for eye problems, a most courageous martyr.	15 OCTAVE DAY OF THE CONCEPTION S. Eleutherios of Rome, B.M. Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5 PM
16 ADVENT III Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	17 Advent FERIA	18 Advent FERIA	19 EMBER WEDNESDAY IN ADVENT Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	20 Advent FERIA Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM Catechism – 7 PM	21 SAINT THOMAS THE APOSTLE Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	22 EMBER SATURDAY IN ADVENT Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5 PM
23 ADVENT IV Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM DECORATION OF THE CHURCH FOR CHRISTMAS Evensong – 4 PM	24 CHRISTMAS EVE Matins – 9:30 AM MASS 5:00 PM EVENSONG 9:00 PM LESSONS & CAROLS 10:00 PM MASS 10:30	25 THE NATIVITY OF OUR LORD CHRISTMAS DAY Matins – 9:30 AM MASS 10:00 Evensong – 4 PM	26 SAINT STEPHEN, PROTOMARTYR Matins – 9:30 AM Mass – 10 AM Evensong – 4 PM	27 SAINT JOHN APOSTLE & EVANGELIST Matins – 9:30 AM Mass – 10 AM Evensong – 4 PM Catechism – 7 PM	28 THE HOLY INNOCENTS, MARTYRS Matins – 9:30 AM Mass – 10 AM Evensong – 4 PM	29 Within the Nativity Octave Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5 PM
30 SUNDAY WITHIN THE OCTAVE Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	31 S. Sylvester of Rome, B.C. 2008 CHURCH CALENDARS AND THE WR ORDO ARE AVAILABLE	1 January CIRCUMCISION OF OUR LORD (Byzantine) S. Basil the Great Day Matins – 9:30 AM Mass – 10 AM	2 January Octave of S. Stephen Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	3 January Octave of S. John Evangelist Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM SUNDAY, JANUARY 6TH EPIPHANY PAGEANT & LUNCH >>>	4 January Octave of the Holy Innocents Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	5 January Vigil of the Epiphany Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5 PM

A MOST handsome book, *Needlepoint Kneelers*, has been produced by Dr. Grant Steffen with many color illustrations of the new kneelers installed at St. Mark's Altar rail. The book provides a narrative of the project, the names of the faithful involved, and some details regarding the technology of the materials and methods of stitching. We are informed that this work produced fourteen kneelers and involved, entirely by hand work, 875,000 stitches!

This project was inspired by the arrival at St. Mark's of the 'new' Altar which was installed, after much preparatory work, in Holy Week 2002. This Altar is of fine Italian work upon Carrara marble. The Altar with its gradine weigh 3,000 pounds. As many readers know, this Altar is that from the former Holy Incarnation Church in Detroit where it was consecrated by Metropolitan Philip in 1977. The parish seemed to dissolve after the late Father Joseph Angwin retired and the building was sold to a congregation of Baptists. In the absence of any Diocesan or other plan to salvage the Holy Table and its appointments it fell to Fr. John Connely and Fr. David Lynch to meet in Detroit and arrange for its salvage and removal to Denver. Fr. Lynch had been a member of Holy Incarnation decades ago while growing up in Detroit.

We are most indebted to Dr. Steffen and all who 'adopted' a kneeling cushion and performed this wondrous work of needlepoint art to the praise of God and, by this art, a contribution to civilization. We are also happy to report that Holy Incarnation parish has been renewed under the care of His Grace, Bishop Mark, of the Toledo Diocese and that a very able Priest, Fr. John Fenton, serves there. Many will remember the most edifying Retreat given by Bishop Mark at our parish last May and that he is a knowledgeable and constant supporter of the Orthodox Western Rite in his Diocese and in his travels.

A copy of *Needlepoint Kneelers* may be seen in the Choir Room. This limited edition is expected to cost \$50⁰⁰ and it represents a loving testimony to a great work of love for Christ's Church. Our thanks to all who have given their talent, cash, and toil to the renewal of the Sanctuary, the Parish Hall and the grounds. It is no doubt fair to say that this church has never looked better. Thanks be to God. §



The Chalice of St. Laurence the Archdeacon and Martyr is a new bulletin announcing the activities of the Benedictine Fellowship of St. Laurence. The principle activity so far involves the purchase of 560 acres in Fremont County, Colorado. This is the valley of the Tallahassee Creek and constitutes an isolated and beautiful mountain wilderness that is reached by way of County Road 21A from Highway 9 just West of Canon City, Colorado. Construction of a large chapel and guest

rooms is planned for Spring of 2008. These, with the existing ponderosa pine hunting lodge, will constitute the first phase of a campus development for Retreats at St. Laurence. A broad base of contributors to this Registered Charity and 501(c)(3) corporation is desirable. A large consecrated cemetery with a small Requiem Chapel and other facilities is already surveyed with a site plan for construction in 2008. An agreement with the Catholic Archdiocese of Denver Mortuary allows for complete typical mortuary services with

delivery to the Parish Church at a most favorable cost. From there proper Liturgical Services and burial are offered by the Parish. Please obtain a copy of *The Chalice* for more information. Copies are available on the Internet at www.saintlaurenceosb.org and at www.westernorthodox.ca as well as by writing to Fr. John Connely by email : jcc@saintlaurenceosb.org or by US Postal Service at :

BFSL, 3555 Stanford Road, #204, Ft Collins, CO 80525.

THE LION

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Many copies of *The Lion*, current and archival, may be downloaded from WesternOrthodox.ca or WesternOrthodox.com



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